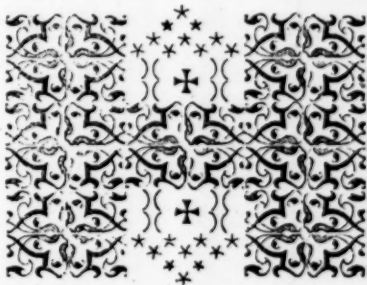


A PETITION
APOLOGETI-
 CALL, PRESENTED TO THE
 KINGES MOST EXCELLENT MAIESTY,
 BY THE LAY CATHOLIKES
 OF ENGLAND,
 in Iuly last.

*In eo quod detractant de vobis tanquam de malefactoribus, ex bonis
 operibus vos considerantes, glorificent Deum in die visitationis.*

In that vwherein they misreporte of you, as of malefactors, by the good
 vvorkes considering you, they may glorifie God in the day of vi-
 sitation.

1. Pet. 2. v. 12.



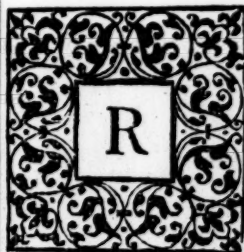
Printed at DOWAY by IOHN MOGAR, at the
 signe of the Compas. 1604.



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THE PREFACE.



EVEREND SIR. *There came to my hands by the way of Bruxels, on the xxviii. day of this moneth, a certayne Petition or Apologie of the lay Catholikes of England (as I stand informed) presented to his Highnes about the later end of the parliament: which seemeth so conformable to reason, so absolute in forme of their submission, and so admirable for the assurance by them offered for their Priests and Pastors: that the publishing thereof cannot but give contentment (in my opinion) to all sorts of men, that desue both to be*

clearly informed of the true state of things, and that iustice and equity should take place, according to mens comportments & deserts, and not according to the preiudicate opinions of such, whome nothing but the bloud and vtter beggering of Catholikes can satisfie. And therefore I thought good, in more publike manner then it was before, to make the world acquainted therewith.

Reasons of publishing this treatise.

THE publishing of this Apologie canot but tend much to his Maiesties honour, His Maiesties honour and service. and more to his satisfaction and securitie; for so much as the Catholikes affectionate services and obligations therein containeed, must needes be argumentes of some supereminent vertue and goodnes in his sacred personage, that could drawe from them at all times such extraordinary effectes of loue and deuotion: and the more manifest the protestations of their purgations shall appeare to the world, the more manifold shall be their bonds and obligations of performauce, and perseuerance therein.

The Protestant Prelates cannot with reason disallowe thereof, because herein is nothing required at their hands, but a reasonable conference, and satisfaction in pointes of their mission and vocation: And when they shall make it eident out of the

written word, that they are the true Sheeheardes and Pastors sent from God to haue charge of soules, they make proper without delay to followe them, and with all conformity to obey them, and heare their voyces : which when they shall proue, the controuersie is charitably composed, and though they sayle of their proofes, yet they remain: as they doe with their wealth, their wyues, their pleasures, and pallaces: the poore Catholikes desiring only a secret and silent permission of such Pastors, as shall shewe to them and the whole world, sufficient euidence and approbation for the charge of soules they undertake.

The Puritans

The Puritans herewith cannot be offended, if they peaceably, and precisely seek after contentment, and not contention: because they shall finde diuers of their maxims zealously, or rather odiously conceined by them against Catholikes, overthrowne and euacuated by most euident demonstration and instances in matters of facte, practise, and experience: especially in that point of conditionall subiects, which is so much urged by the Ministry.

**Academikes
of Oxford &
Cambridge.**

The flourishing and learned Academikes of Oxford and Cambridge may perceiue hereby that Catholikes knowe their Priests intus & incute, and take them neither for ignorant in diuinitie, nor diuines in humanity; neither for Catalines towards their Senate, nor for Abolons towards their Dauid, that daye aduenture life, & lining for their vertues & loyalties. And I imagine that if your Ministers were put to the like plunges, they would hardly finde the like pledges: wherefore I could wish that your Ministers would endeavour rather to excell and surpasse them in their Godly qualities, then in their pamphlets and pulpets to urge the State to suppress them with seuer excolementes and edictes, which are nothing but argumentes of their feare, and whetstones of the others fortitude.

**The Artisans,
and Prentises.**

The Godly and zealous Artisans and Prentises of London, and other places, may learne hereby to moderate themselves a little in their outrageous alarmes of Stoppe the Traytor, when they see an innocent Priest passe their streets: for by reading hereof they may be rightly and truly informed and instructed, howe farre the poore Innocent men are from treasons, and all treasonable purposes.

**The Catho-
likes of Eng-
land.**

The Catholikes at home must needs hereby be comforted, and animated in well doing, and faithfull seruing, and obeying their Soueraigne in pace & gaudio, if they may be permitted; and if not that, yet in suffering with alacryty what shall be imposed vpon them for their Religion, when by this Apologie they shall be disburdened of those former clogges and imputations of distynctiue, and treason.

**The Catho-
likes abroad.**

The Catholikes not onely here in Flaunders, but in the whole Christian world besides must needs be hereby much edified, and excited to the sincere practise, and profession of zeale and pietie towards God: of fidelity and obedience towards their Princes: and of a Reuerent respect, and regard towards their Priests and Pastors, when they finde in this present Apologie, so rare and remarkable an example of English Catholikes constancy in the one, & conformity in the other:

and

and such confidence for the third, that subence the Apostles time, and the dayes of the priuatie Church of England; neuer the like President, either in the time of peace, or persecution hath bene heard or read of; that the sheepe should engage them selues for their shepheardes, and make voluntary profer to bee bound body for body, and life for life for their fidelity, except that famous Protomartir of England, S. Albane, who was to them herein a patrone and president: the end of whose blessed conuersation, our English Catholikes beholding, doe imitate his faith and fortitude, and doe succeed him in a reuerentiall loue and deuotion towards their Pastors. Which heroicall minde and resolution of our said English Catholikes must needs be as famous to posterity, as it is repugnant to all worldly wisdom and policy; and must also needes bee accompanied with as much honour and merit in the sight of God, and all good men; as it cannot but be incombred with dangers and difficulties in the sight of flesh and blood, and of all those quorum Deus venter est, whose God is only their belly, profit, and pleasure in this world.

Of this Apologie two copies were sent ouer, the one to Fraunce, and the other to Flaunders: all one in sense and substance, but it seemeth that the copie sent to Flaunders was taken verbatim out of the first fountayne and originall: And that the other which came to Paris, was not all together so ample and compleate. Therefore I haue thought good to aduertise you, that I haue followed and set forth that copie, which I found, or at least presumed to be most consonant to the good mindes and affections of them, whome it most concerned.

And thus willing you to make your profit spirituall of these my endeuours, and of the sequent Apology, desiring God that it may serue to mollifie the hearts of our heauy aduersaries, and fortifie and corroborate the Saints & seruants of God in well doing, and patiently suffering, and carrying the Crosse of Christ, & Crowne of thornes which pricketh to the quicke on every side, I wish you the two most pretious Jewels that can happen to a Christian soule.

Gratiam in hac vita, & gloriam in futura.

From my study in DOWAY, this 16. of OCTOBER 1604.

Your very louing Sonne and seruant
in CHRISTO DOMINO.

IO. LECCEY.

A. m.

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A PETITION
APOLOGETICALL,
 PRESENTED TO THE KINGS
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 BY THE LAY CATHOLIKES
 OF ENGLAND,
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CHAPTER I.
The cause of our silence.



MOST MIGHTY AND GRATIOUS
 SOVERAIGNE. Many are the reasons
 that haue caused vs to expect with per-
 petuall patience, and profound silence,
 your *Maiesties* most gracious resolution
 for some benigne remedie, and redresse of
 our most grieuous calamities and afflictions:
 as the confidence of a good cause:
 the testimonie of an incorrupt conscience:
 the memory of our constant, and continuall
 affection to the vndoubted right & Title, in remaynder of your renowned
Catholike Mother, to the Crowne of England: the imputations, Crosses, &
 afflictions we suffred many yeares therefore: the publike and gratefull
 acknowledgmēt that your said glorious *Mother* made thereof, at the time
 of her Arraynement and execution, in the presence of the Lordes there
 assembled for her conuiction, vttering these wordes: * *Woe is me for the*
poore Catholikes, and the miseries I foresee they are like to endure for their irre-
uerneable affection to me and mine; If I were as free as mine estate and innocency
requirerh, I would gladly redeeme their vexations with my dearest blood.
 The same zeale & promptitude after her decease, we shewed in your
Maiesties

* Her blood is
 shed, & yet re-
 maineth peace
 & authority to
 worke their
 redemption of
 her so desired.

Maiesties right and pretention to the Crowne of *England*, the oppositions were made by vs and our *Catholike* brethren and freinds abroad and at home, leauing nothing in our power vndone, that might lawfully aduance your *Maiesties* rightful Title, as Heire apparant to the Crowne of *England*, against all practises or projects to the contrary.

a The L. Mont
eagle, M. Fran.
Tresham, Sir
Levys Tresh-
ham, in the
Towre of
London.

b Sir Thomas
Tresham at
Northampton

c The Vicount
Montiguclarg
ly casting mo-
ney among
the people.

d The L. Win-
for, The L.
Mordent.

a Our forwardnes in proclaiming your *Maiesy* without any further warrant then the right, and justice of your Title, and the loyaltie and affection of our hartes.

b The dangers and difficulties that some amongst vs passed in performing thereof in times so greene and doubtfull.

c The general joy & applause shewed by vs, with remarkable signes of infinite contentment at your Highnes entrance into the Realme, with dutifull offices of joy and readines to proclayme and receiue your *Maiesy*, were performed by *Catholikes*, with such alacerty in most places of the Realme, and those in such a distance one from the other, that they could haue no intelligence one with another, howe they should behaue them selues in that occasion: which maketh it euident, that so generall a consent, in so suddayne & important an affaire, of persons so by places diuers, could not proceede from any other fountayne, but from an vniuersall and felled deuotion to your *Maiesties* vndoubted Title.

All which offices of our loue and loyaltie, we assure our selues, are aswell knowne to your *Maiesie*, as your *Maiesties* Candor & Clemency is knowne vnto vs, & by vs blazed throughout the *Christian* world: And not by our tongues and pennes only are these your heroicall vertues made so notorious, as they are by the often publike and gracious promises also, & protestations, which your *Maiesy* (out of the infinite bounty and magnanimity of your minde) hath made, aswell to Princes abroad, as to priuate Men at home: aswell before as after the *Queenes* death, aswell before as after your entrance to the Realme; both in priuate, and in publike; both in Pallace, and Parliament, that you would haue no bloud for Religion, that you would haue no sale money for conscience contrary to the word of God, that you would renewe the lawes made against *Catholikes*, and give order for clearing of them by reason, in case they haue bene in times past farther, or more rigorously executed by the Iudges then the meaning of the lawe was.

The intended performauce of which your most gracious promises receiued a memorable commencement in *Iuly* last past, some fewe dayes before your Royall Coronation, when by speciall order of your Highnes, without anie sute or motion of the *Catholikes*, certayne Recusantes of the best quality and ability, out of diuers partes of the Realme, were sent for to *Hampton-Court* by the Lordes of your *Maiesties* priuy Council, and

and were by them very respectiue and curteously vsed, and also assured by the said Lordes: that your Maiesties Royall pleasure and Clemency was to exonerate the Catholikes of this Realme from henceforth, of that pecuniary mulct of xx pound a Moneth for recusancy: which your Maiesties grace & relaxation, the said Lordes signified that they should so long enjoy, as they kept them selues vpright in all ciuill and true carryage towards your Majesty and the State, without contempt: whereunto reply was made, that recusancy might be held for an acte of contempt: It was answered by the Lordes of the Council, that your Majesty would not accompt recusancy for a contempt: And this your Maiesties gracious order and pleasure, the said Gentlemen recusants, were willed to signifie to all other Catholikes.

The xx pound a Moneth for Recusancy released by the K. voluntarie promise in Iuly. 1603.

Which grace proceeding from your Maiesties meere Clemency and voluntary good will, in that most dangerous time of the discouery of the conspiracy of the Lord Gray and Cobham, seemed to vs so inuiolable and so little subject to chaunge or alteration, that comparing these bountifull effects with the repose and trust, which your Maiesty (in your Printed booke to your peereles Sonne) seemeth to put in them that were faithfull and resolutely affected to your Mother; and with the speech your Highnes made the first day of the Parliament tending to some more temperate course in matter of Religion then was of late vsed, we had great reason to abstayne from farther importuning your Maiesty, either by friendes or petition, but to expect with silence, patience, and all humble submission, how your Maiesty should please to dispose of vs, without any diffidence or distrust, either in our owne merits, or your mercy.

CHAPTER 2.

The Reasons that haue driven vs to breach of silence, and to a necessary and iust defence.



VT alas (DREAD SOVERAIGNE) we see our silence, modesty, and simplicity so abused by some indiscreete Ministers, who in their bookes and Sermons make it euident, that they thinke no abuse or indignity offered vs, sufficient to satisfie their rigorous mindes, or suppress our righteous cause, that we are driven thereby to breake our determinate course of silence, vrged & enforced thereto by these sequent occasions.

First, that we see our selues, as superstitious persons, excluded from The first reason that

that supreme Court of Parliament, that was first founded by and for *Catholike* mē, was furnished with *Catholike* Prelats, Peeres, & Personages, and was indowed with those goodly priuiledges & prerogatiues by *Catholike* Princes, & so continued from the first conuerſion of our Nation from *Paganisme* for so many hundred yeares without alteration, till the times of *Edward* the vj. a Childe, and *Queene Elizabeth* a Woman: and by the lawes made by *Catholikes* in those Parliaments, the honour, peace, and wealth of this Realme hath beene, and is maintayned, and your *Maiesties* right and succession to the Crowne, mightly (against all your aduersaries) fortified and supported.

The 2. reason. We see daylie billes and bookes exhibited against vs in Parliament and else where, taxing vs very vnjustly with most odious names of heretikes, sectaries, superstitious persons, and Idolators.

The 3. reason. We heare that your *Maiesty* is often sollicit to extirpate the very roote, rase, and memory of vs out of your Dominions, and rather to admitte Miscreants and Iewes then *Catholikes*.

The 4. reason. We heare a newe motion is made for the reuyuing of the former Capitall lawes, and pecuniary payments, & other penalties, rather charging vs with a heavier hand, then easing vs of our former burdens: we heare that men are to pay for their Wiues recusancy, which in the hardest and heauiest times neuer was admitted: that the hauing or keeping of a Schoolmaster (not allowed by the Diocesan) is to be punished with xl. shillings a day: that all such as goe ouer to study in forraigne partes without speciall licence, are to be disabled of all Inheritaunce, Landes, Legacies, or other goodes, chattels or possessions whatsoeuer. These instances duly considered, cause vs greatly to feare, that your *Maiesty* may in time, by the importunat and daylie clamors, and calumniationes of our aduersaries, be incensed and incited against vs your most faithfull subjects, who liuing in certayne security of their owne innocency, and your *Maiesties* mercy and bounty, labour not by vnquiet oppositions to contradict the false informations of our aduers part, but only rely vpon the prouidence of God almighties protection, & your *Maiesties*, who *tanquam Pater patria* is and euer hath beene, the certayne sanctuary, and common support of all iust and innocent men. And since the discharge of our minde, can in our poore opinion bring no other inconuenience, then light to your resolutions, in such things as your Highnes is now to determine of in this present Parliament, being the fittest time for your *Maiesty* to heare the desires and requests of your people, and we hauing no other meanes to make them knowne, but by this our dutifull Petition, we are the boulder to present vnto your *Maiesties*

hies viewe this our simple & sincere *Apology*: least God should be offended with vs for our silence in matter of his honour: least the *Christian* world should condemne vs of negligence in defence of our poore distressed cause: least our Children and posterity should argue vs of carelesnes and puslanimity in a cause concerning their liues, estats, and their very soules saluation: finally least our aduersaries should insult ouer vs and repute vs *tanquam confitentes reos*, if after so many blowes giuen, we should not hold vp the Buckler-hand to saue our heads from vtter confusion and destruction, and leaue some monument to our posterity of our zeale and deuotion *in negotio animarum*, & of our duty and affection, *in cultu Principum*.

Yet so desirous we are to giue your *Maiesty* all possible contentment and satisfaction, so loath not only to commit, but to conceaue any thing that might iustly offend your Grace, that being by the reasons aforesaid pressed to put penne to paper, and to haue recourse to your Highnes by way of intercession, we seeke not for all that to importunate your *Maiesty* with concourse of multitudes, nor with the subscriptions of thousandes of your lay *Catholike* subjects handes a (as some others haue done, *in alio genere*) for the furtherance of their affaires: but some fewe of vs only in the name of the *Catholikes* of all degrees (who euery way ioyne with vs in our submission and purgation) doe present this our sincere *Apology* and humble Petition, wherein if we seeme more tedious for th: diuers important pointes wee must necessarily handle by this occasion then is convenient for men that deale with so mighty a *Monarche*, busied so extreamely with the waighty affaires of so many Kingdomes: pardon (*O noble Prince*) this our *indecorum*, for that we are druen to touch somewhat in this discourse, which in Parliament we should haue said, if we thether had bin admitted: that which to our aduersary we would vtter, if they had the patience to heare vs: and that which we should answere to their sinister suggestions, if we might haue that access to your Royall person, as the extreamity of our cause requireth, and the true and hartie affection we beare to your *Maiesty* and the common wealth of your Potent *Monarche* deserueth. It is not our meaning (most mighty *Monarche*) being meere lay men, that make no profession of letters, to examine curiously & contentiously all that our aduersaries haue thundred of late against vs, or to dispute with them in moode & figure, which combat we leaue to the diuines of both partes, when your *Maiesty* shall thinke good thereof: but with due respect to giue your Grace an account and reason of our beleef and Religion, and a full and ample securitie and satisfaction, of our fidelities and submission.

aAs the Mil-
linary Ministers
lately did.

CHAPTER 3.

The Estate and quality of your Maiesties Catholike subjects.

FOR the cleare vnderstanding of which two points, may it please your Grace to consider; first what is the state and condition of your faithfull & *Catholike* subjects both for number, quality, and desert; next what Religion it is they professe, & vpon what groundes; lastly what they are of your *Maiesties* subjects of their Ranke, that for former or future seruices, and submission in all ciuill and temporall causes, against all both domesticall and forraigne eninimies, haue and will goe farther, or venter more willingly their liues & liuings for the honour and defence of your person, greatnes, and posterity, then they, and their friends both haue, and will doe.

In deliuey of which points, we hope your *Maiessty* will expect no farther arte, or eloquence then may be required of men plunged, and perplexed with the flux and reflux of perpetuall vexations, which is truth that craueth justice, and teares that cry for mercy.

It is euidēt (*DREAD SOVERAIGNE*) that the subjects of your *Maiessties* Realmes of *England* and *Ireland* consist of *Catholikes*, *Protestants*, *Puritans*, and other sectaries: the *Catholikes* and *Catholikelv* affected in this Realme, not withstanding the long persecutions in the late *Queenes* dayes, were at the entrance of your *Maiessty* to this Realme, esteemed to be as many, as any other of the said professions of Religion: and as for *Ireland* few there are of that nation, that are of any account or freehold, but are professed *Catholikes*, besides those that are *Catholikelv* affected.

And as for the *Catholikes* of this Realme, it is well knowne that their Ancestors haue deserued well of this common wealth both in warre, & peace, both at home and abroad, and for their fidelities, and laudable seruices haue bin aduanced by your *Maiessties* progenitors, vnder whome they liued and serued, from whome we hope that in no point we degenerate; only that which in them was esteemed the polestarre of all their vertues (to witte) the *Catholike* Religion, is in vs punished for wickednes and impiety.

This did our *Catholike* Parents, dignified by your *Maiessties* *Catholike* progenitors, leaue vs to succede them in: their Religion towards God; their fidelity towards our Princes; & their natue freedome in this your Realme of *England*, which we haue lost of late yeares vnder the Raigne of our late *Queene*, for no other crime or offence, then for that we endeoured

An Irishman
a Protestant
a Protestant
a Protestant
a Protestant

denoured to serue God as our *Catholike* Forefathers haue done before vs, euer since the conuersion of our Country from *Paganisme*; & to saue our soules, which are more pretious in his sight, then all the Kingdomes in the world: and although we were debarred from all offices and dignities, and liued as it were in perpetuall banishment and confinement: yet was it neuer heard that any one of our number of such suffering recusants, euer lifted vp a finger to the least damage, or detriment in the world of our Prince or Country. And thus by these few lines your *Maiesty* may see the multitudes condition, and disposition of your *Catholike* subjects; who humbly prostrate at your *Maiesties* feet, craue to be restored to their former and ancient freedome.

What we haue here spoken, or shall hereafter speake of our hard vsage in our late *Queenes* dayes, we are driuen thereto by necessity, for mouing your *Maiesty* to commiseration, by comparing in your wisdom the grievousnes of our punishment, with the quality of our deserts, that there vpon you may temper the asperity of the former proceedings against vs, which our late Soueraigne her selfe in her late dayes beganne to doe, giuing the world to vnderstand by the last proclamation that euer she made in that kinde, that she beganne to distinguish betweene *Religion* and *Treason*; and aswell therein, as in diuers other bookes & proclamations tending to that purpose, before published vpon any notorious execution done vpon *Catholikes*, she diuers times, and by her Ambassadors to diuers Princes abroad did promise and protest, that her will and intention was not to punish her subjects for their Religion and conscience, whereby we conceiued some hope, and found some effect a little before her *Maiesties* death, and in this minde and disposition God did take her, and your *Maiesty* found vs: which considered, we hope your *Maiesty* hauing no occasion to hate vs, and we many old and new occasions to loue you, that you will rather imitate your predecessor in her first, best, and last disposition tending to mildnes, mercy, and moderation, then in her other hard and sharpe courses: sithence the fruites and effects of the one, were b joy, peace, abundance, and vniuersall v-nion, and combination of mindes & affections, both at home & abroad (which your *Maiesty* seemeth most to desire) and the harbingers and handmaydes of the other, haue beene c warres, discensions, discontentments, bloud, and beggery; (which your Grace cannot so well digest.) And that appeareth most euidently by the first twelue yeares of the late *Queenes* Raigne, which as they were free from bloud and persecution, so were they frawght with all kinde of worldly prosperity; no Prince was for that space better beloued at home, or more honoured or respected

a Our late
Queene euer
made profes-
sion that shee
meant neuer
to punish for
Religion.

b The fruites
of a lveete &
milde course.

c The hand-
maidsof bloud
& persecution.

abroad, no subjects ever lived with greater security or contentments; neuer was the Realme more opulent or abundant; neuer was both in Court and Country such a generall time of triumph, joy, and exultation: but no sooner did she beginne to alter her course, & to enter into bloud, but all was filled with feares and suspitions at home, with warres and diuisions abroad, and with continuall fright and allarames of strange attempts, either against her person or state: and in fine when her treasure was exhausted, her subjects & Kingdomes extreamely impouerished, and all the Kingdomes almost about vs disgusted, and in open tearmes of jelosie and hostilitie with her, she beganne agayne to thinke of her former fortunate dayes, and to incline to a milder course, as the only meanes to settle her and her Realme in peace, security, and former prosperity: which times compared together, doe demonstrate that the severity of lawes made against *Catholiks*, were the forerunners of infinite mischiefes and miseries. And least your *Maiesty* beholding such bloody & strange laws made against vs, with their rigorous execution by the space of so many yeares in so long a Raigne, as was that of our late *Queene*, might thereby conjecture that such newe and neuer hard of decrees, could not without vrgent or notorious occasions haue beene inuented, constituted, and so seuerely executed; least this apprehension of these former proceedinges might make the like impression in your minde, & auersion from vs; we humbly craue your *Maiesties* gracious eares and attention: And when you shall reuiewe, and consider deeply the lawes made against vs, and compare them with the objected crimes, that then some ouerture may be proposed to the present Parliament for clearing the lawes by reason, which is the soule of the lawe to them, that distinction may be made by justice betweene the innocent and guilty persons: for howfoeuer the late *a Queene* might haue pretention to make them, both by reason of her illegitimation by her owne Father in publique Parliament notoriously diuulged, and the jelousie she ever stood in of the *Queene* your gracious *Mother*, both for the backe and alliance she had with *France*, and the right she seemed to haue by the sentence of the Church, pronounced against the diuorce of her Father; and the diuers censures and excommunications promulgated against her: Yet your *Maiesty* (of whose rightfull succession & most lawfull, and legitimate possession of this Crowne, *Satan* himselfe being put to his shifts can make no doubt or difficulty; against whome no Copetitor either hath, or had purpose, or powre to contend; ^b whome the *Sea of Rome* is so farre from censuring, that she hath already censured all those that shall any way seeke to giue you any disturbance or molestation; & with whome

a The reason that might moue the late *Queene* to make lawes against *Catholiks*.

b Vide D. Giffordes commission and Monsieur de Bethunes letters.

all the Princes in *Civillendome* are in perfect peace and amity; & whome *Catholikes* have as yet no way offended, but by all meanes indeuoured to serue, satisfie, & cōtent.)^a Your *Maiestie* (we say) for these respects, hath no such apparent cause to continue those lawes, as the late *Queene* had to inact them, the reasons and foundations of those lawes, being by this happy mutation of state, time, and persons vitterly remoued.

If then (*DREAD SOVERAIGNE*) we haue beene, are, and will be (as we haue and will demonstrate) as loyall, faithfull, and affectionate to your *Maiesty*, your predecessors and posterity, and even to those Princes that dealt most hardly with vs, and to the good and peaceable estate of our Country, as any sorte of your *Maiesties* subiectes within the Realme of our Ranke whatsoever; we see not howe by authority we can be driuen to forsake our *Catholike* Fathers faith and beleefe, vnlesse authority can by reason conuince vs, that our faith is Infidelity, our Religion superstition, and the seruice we vse Idolatry, or the Doctrine we receiue heresie. These are points first to be decided and determined amongst Deuines and learned men of both partes; and therefore that Magistrates should proceede against vs, as men conuicted of those crimes, before our cause be heard and determined, by them that are by God appointed to handle those high and important pointes of diuinity; we hope your *Maiesties* clemency and piety will not permitte: But iudgment being past on our side already, in so many generall Councils abroad, and conuocations and Parliaments at home, commending and approving the faith we professe, what reason can giue life to that lawe, that doth reuerse a sentence so authentically giuen, without the full forme of iustice and processe therein required?

^a His *Maiestie* hath no such reason to continue the lawes against *Catholikes*, as the late *Q.* had to inact them.

CHAPTER 4

The reasons why we are so resolute in our Religion.



HE first reason that we giue of our faith & Religion (*SACRED SOVERAIGNE*) & why we ought not to suffer therefore as delinquents is, that neither obdurate pride, nor presumptuous pertinacy, nor dislike of order or Discipline, nor contempt of authority, nor curiosity, affectation of nouelty, or discontentment in our priuate humors maketh vs so constant and resolute in the profession

Reasons of Religion.

The 1. reason.

a In no Religion but the Catholike only doe all these Testemonies concur.

sion thereof : but our consciences meerely so informed and enforced in manner, by the instinct of Gods grace, and reuelation of his holy word and will : but our vnderstanding captiuated in *obsequium fides* by most euident & Testimony of holy Write, of Vnity, Vniuersality, Succession, Antiquity, & authority of Scriptures, Fathers, Saints, Doctors, Councils, Parliaments, Virgins, and Martirs, which all concur only, and joyntly in the *Catholike* Religion, and in no other profession whatsoever: which considerations accompayned with the feare of Gods judgments, the danger of Hell fire, and the desire of eternall Saluation, commaund vs by the rules of reason, in the practise & profession of that Religion, to obey the lawe of God before the lawe of Man.

The 2. reason.

It is an instance and maxime that suffereth no exception, that neuer any generall or vniuersall innouation, or alteration in matters of Faith or Religion from badde to better, hath beene heard of, either in the whole world, or in any particular nation, be it either from *Iudaisme*, *Gentilisme*, *Paganisme*, *Atheisme*, or *Idolatri*, but that the commission and vocation of the messengers haue beene authoris'd *Domino coöperante & sermonem confirmante sequentibus signis* : our Lord working with all, and confirming the word with signes that followed: which sithence our new messengers and reformers, as yet, haue not duly, nor clearly shewed (pretending as they doe to purge *Christendome* of superstition and Idolatry) howe can they in reason craue at our handes, credit, or conformity to the newe lawes made on that behalfe ? God is *ipsa vita, lux, & veritas*.

The 3. reason.

God that is the life, light, and truth it selfe cannot giue commission, credit, and authority, to death, darknes, & falshood ; but it is most euident and cannot be doubted of or denied, that the first Apostles & Conuertors of this our nations of *England, Scotland, Ireland, Fraunce, and Germany*, were sent from the Church of *Rome*, and deliuered vs the same *Romane* faith we nowe professe; the same *Masse*, and the same *Sacraments*; and preached the selfe same Doctrine, *Domino coöperante & sermonem confirmante sequentibus signis* : our Lord working with all, and confirming the word with signes that followed. Reason then cōcludeth thus, that either God in this case hath giuen testimony to falshood, or else the doctrine confirmed by the testimony of God is true and auowable, and not to be forsaken for feare of any humane lawes, till we haue like testimony from Heauen to the cōtrary ; & when our aduersaries shal duly reprove ours herein, and make their owne mission as manifest by the word of God, then if we doe not conforme our selues to the newe lawes imposed vpon vs, worthely we are to endure these late inflicted penalties for matter of recusancy.

Mar. 16.

To conuince vs then, that either we haue not the true Scriptures, or ^{The 4. reason.} interpret them not as we ought, or that we dishonour God in honouring his Saintes, or erre in the number, or nature of our Sacraments, or that our Doctrines is false and defectiue, and to condemne vs, and punish vs therefore as Heretikes and Idolators; requireth in all reason an absolute commision from God: the which when it shall be produced, willingly we will obey.

If they alleadge Scriptures, the Scriptures are common to vs both, ^{The 5. reason.} yet more likely in reason to be ours then theirs; because that if the Church of Rome had not conserued them, and communicated the same vnto vs, our aduersaries had beene at this day Scripturelesse: the very originall Bible, the selfe same *numero* which S. Gregory sent in with our Apostle S. Augustine, being as yet reserued by Gods especiall providence as a Testimony, ^a that what Scriptures we haue, we had them from Rome, and haue nothing of our reformers, but that we haue not so many bookes of Scriptures disanonized and rejected, because they be expresse Testimonies against their newe and negative Religion.

^a We receiued the Scriptures from the Church of Rome.

If they stand vpon the sence and true interpretation, we stand on that point more confidently then they, they hauing no further warrant then their priuate spirit, and we relying on the assistance of the holy Ghost therein promised to his Church for the instruction of all truth; which is *Columna & firmamentum veritatis*, the pillar & foundation of truth. If they flie to the Fathers, for one place euill vnderstood & sometime falsified, some time mutilated, and some time wholly corrupted, we produce a thousand, not by patches nor manimocke as they doe; but whole pages, whole chapters, whole bookes, and the vniforme consent of all the aun-
cient Fathers and Catholike Church.

If they presse vs with their passed Parliaments and Princes, for one of theirs we haue an hundred, and for a Child King, & a Woman Queene, we haue for vs so many, so Holy, so Wise, so Learned, so Religious, so Victorious Princes, as our Histories without them would be very barren, our Names obscure, our Clergy miserable, our Bishops beggerly, our Parliaments confused, our Lawes intricate, our Vniuersities without Colledges, our Colledges without Schollers, our Schollers without maintenaunce. Reason then the life of the lawe, requireth to our vnderstanding more ample and authentickall euidence, before we be condemned by lawe, as superstitious or irreligious.

The faith we professe, is that faith and Religion which S. Paul to the ^{The 6. reason.} Romans: so highly commendeth, which therefore is called Catholike and ^{Rom. cap. 1.} *Romane*, because ^b al the Churches in the world either did in their beginnings

^b The Church of Rome euer

was and is the
Mother
Church.

a S. Gregory
the Pope S.
Augustine the
Monke

b S. Bead,
Camden,
Stovve, Hol-
lensted, and
Saul.

The 7. reason.

The 8. reason.

The 9. reason.

The 10. reason.

ninges, or doe for the present agree vniformly with the *Sea of Rome* in vnion and communion of faith, doctrine, and fellowship; hauing recourse thereto as to the *Mother Church*. From the Pastors and Prelates of this Church, to witte, from a *S. Gregory the Pope* and *S. Augustine the Monke*, we receiued the benefit of our conuersion and regeneration; from them we receiued the selfe same Doctrine, Discipline, Service, Sacraments, Feasts, and laudable Ceremonies, which are by vs held, practized, professed, and defended with the effusion of our bloudes at this very day, and this we finde verified by the Histories of b *S. Bead, Camden, Hollensted, Stowe*, and that Tripartite History set out by Master *Sauell*.

From this Church of *Rome* we receiued our Bible, our Gospell, our Creede, our Cannons; which are the same through the whole *Christian* world among *Catholikes*, both for the translation, sence, and interpretation.

This Church is by your *Majesty* and by the learned sorte of the *Protestants*, acknowledged to be the *Mother Church*; wee hope then we are excusable, that reuerence & loue our dearest *Mother*, from whose breast our forefathers and we haue receiued the sweet milke of our soules.

There was neuer yet since the Incarnation of Christ any heresie that crept into the Church of God, but we finde the names of the authours of such heresies: we finde by the Church of *Rome* Councels called to condemne them, and Doctors employed to confute them: there is not the least Ceremony or circumstance that hath beene added, for the greater Majesty and solemnity in Gods deuine seruice, but the yeare is knowne when, and the *Pope* by whome it was ordayned.

If matters then of so smale moment passe not without recording, reason would that the lawes that must condemne our *Mother Church* of Idolatry and superstitions, should tell vs the authours that first corrupted her integrity: but if the first inuentors and institutors of the *Masse*, of *Purgatory*, of prayer to *Saintes*, and the like supposed errors, cannot be produced, doubtlesse we must attribute them, as wee doe indeede to Christ and his Apostles: and as deriued from such infallible authority, we are bound in all equity to followe them.

But if by the fruits your *Majesty* will giue iudgement of the tree, the fruites of our Religion are Loue, Vnity, Concord, Piety, actes of Charity, and Deuotion: as Fasting, Prayer, Almes, building of Monasteries, erecting of Vniuersities, founding of Hospitals, conuerting of Nations, calling of Councels, confuting of Heresies, obedience to our Princes *though they bee Pagans and Infidels, and that for conscience sake,*

whicreas

whereas both practisers and professors of the Religion which we are so pressed to embrace, doe farre differ from vs in those pointes, teaching vnder colour of the libertie of the Gospell,^b contempt of power, and authoritie & neglect of lawes,^d and obedience. The examples are to late, and lamentable in your *Maiesties* Realme of Scotland, and in the Persons of your gracious *Mother*, and *Grand-Mother*; *Father*, and *Grand-Father*, to passe with silence the tragedies by such like, played in fundrie other Countries. Reason then the life of the lawe will acquite vs, if we preferre a Faith that hath taken so deepe roote, whose goodlie fruites wee daylie see and taste, before a slender, sleight, Greene, and farrelesse fruitfull plant.

About twentie foure yeares nowe past, when a certaine conference was helde in the Tower betweene Master *Campion*, and Master *Sherwin* Catholike Priestes, and some of the selected learned Protestant diuines, there were then in prison in the Fleete, diuers Catholikes both of honorable and vvorshippefull degree, for Testemony of their conscience only; as the Lord *Vaux*, Master *Thomas Somerses* brother to the *Earle of Worcester*, Sir *Thomas Thresham*, Sir *William Catby*, & others: who offered the warden of the Fleet (to procure them licence of the priuy Councell, to be present at that conference, and to haue that question of repairing to the Protestant Church discussed and decided) one hundred French Crownes for every day that this question should remayne thus vnder examination: but their request could not then be admitted, albeit the said warden did vndertake the sute, and confidently promised to effect it, and seriously laboured it aswell by his honourable friendes in Court, as by all other meanes he could possibly.

The same offer of conformity, and desire to be satisfied in this point, which we made then, we in humble wise make nowe, and that with so much the more greater efficacy, as your *Maiesty* hath a most full and ample possession of our hartes and affections, for manifold important respectes, both for the loue your gracious *Mother* did beare vs, and the cause for which we suffer: as also for the often (to vs most comfortable) protestations your *Maiestie* hath made, and that in publique and in priuate, that you haue a minde free from persecution, or browling your subjects in matters of conscience; that you would not increase our burdens with Roboam; to which adding your Clemency of which wee haue tasted, and your Gracious promises where vvith wee liue in hope, and your daylie discourses springing from your natie bounty and benignity; make vs strayne our selues to the vttermost, to giue your Grace satisfaction. And therefore if we may obtayne this

C ij.

fauour

^a Calu. lib. 4.

Inst. cap. 4 lib.

⁴ cap. 10. 6. 5.^b Knox in his

exhortation to

England printed at Geneva.

1559.

^c Luther in his

booke de potestate seculari:

& in his comment vpon the

1. of S. Peter,

cap. 2.

^d Goodman in

his booke of

obedience: all

vvh ch teach

contempt of

authority and

neglect of

lawes in the

places cited.

a A most humble and reasonable request
A Councell, conference or
disputation.

fauour at your Graces handes, to be assured in conscience, by the decision of the learned Deuines of both sides, that the act of going to the *Protestants* sermons and seruice, is not a damnable sinne : then if after such a dispute, decision, & information, we shall refuse to conformance our selues to your *Maiesties* will and example, we thinke then there is reason to giue life and reestablishment to the lawes made against vs. And this may suffice (we hope) for discharge of the dutifull respect we beare to your *Maiesty*, and desire we haue to giue your Grace all possible satisfaction in matter of our beleefe and Religion.

CHAPTER 5.

The proofes of the lay Catholike fidelities.

Reasons of
loyaltie.



ND nowe we come to the matter of our loyaltie & obedience (GRATIOVS SOVERAIGNE) in the defence whereof we are druen by the necessity of our affaires; and importunity of our oppugners, to insist more particularly, then otherwise were conuenient in respect of our owne modesty, or your Highnes bounty and magnanimity; who neuer yet omitted to recompence and pay, *suo loco & tempore*, loue with loue, subjection with protection, and vertue with honour.

b Three wayes
of triall.

For the full & finall clearing therefore of that point of disobedience, and disloyalty, wherewith wee are so often charged rather in hatred of Religion, then of any ground or substance that euer could justly be shewed: may it please your Highnes to consider that there be ^b three wayes for a prudent and circumspect Master, to trie out the honesty, and fidelity of his seruant accused of treachery.

Former behaviour.

The first, by making inquisition of his former life and behaviour, what Master he serued before, in what estate, and for howe long time, and with what successe and trustines.

Present carriage.

The second, to looke narrowly into his present quality and carriage, and to be assured howe he is and hath bene affected to him, his forefathers, friendes, and dependers.

The last, to compare his actions and comportments, aswell past as present, with those that traduce him; and to see what caution he can giue (to stoppe his enemies suggestions) for his future fidelitie.

To

^a To this forme of triall (DREAD SOVERAIGNE) we submit our selues, our liues and actions, and will indeauoure to giue you full satisfaction in all the foresaid points of our carriage: *Vt obstruatur os loquentium iniqua*: to the end that the mouth of him that speaketh wicked things may be stopt, that you may (not withstanding what exclamations soeuer to the contrary) serue your selfe of our poore forces, liues, and habilities, in all your fortunes and employments against all your foes and enemies whosoeuer.

^a Comparison betweene the Catholikes & new Clergies comportment

To beginne then where we left when your *Maiesty* made your happy enteraunce into this Realme, and to put you in minde by what degrees, and for what desertes wee were brought into that miserable estate your Highnes found vs in. It is well knowne that before our imprisonment and restraint, vpon the statute of recusancy, for the only Testimony of our consciences, some of vs did beare offices in the common wealth, and were dignified by the late *Queene*: in which charges and negotiations (without vaunt be it said) our carriages were ^b ciuill, laudable, and loyally; and some of vs liued without charge, yet not without credit and estimation, of worshipfull and honest men, and were aswell accepted & reputed in the Countries and Prouinces where we dwelt, and had commandment in, as were any other of our neighbours of the like calling and degrees.

^b Catholike behauiours before their restrainte & disgrace for recusancy.

After our restraint our ^c behauiour was such as became *Catholike Christian* subjects towards *Christian* Magistrates, with all humility, respect, modestie, and subjection; euer either readylie doing what they enjoyed, or patiently suffering what they imposed.

^c Their demeanure after their restrainte

The long time of our persecutions: the number of them that were afflicted: the diuersity of their rankes & qualities, and of their humors and dispositions: the perpetuity and variety of temptations & tribulations: the infinite indignities we passed thorowe for so many yeares, if they had fallen out among any other constitutions of men then *Catholike*, they might haue wroung (very probably) out of men well mortified & patient, some action of dislike, or perilous practize of discontentment, when such multitudes of all degrees were so assayled; especially of people so resolute in that supremest degree of fortitude: which is as *Aristotle* defineth it, *Tristitia pro virtute tollerare*, to indure heavy thinges for vertues sake, a point very dangerous, and whereof there want not plenty of lamentable euent, rising from cases of desperate necessity: which *Abner* the generall of *Sauls* armie objected to *Ioab Dauids* Lieutenant, in these wordes: *Exclamauit Abner ad Ioab & ait: num vsque ad interuiccionem tuam mucro disianiet? an ignoras quod d periculosum est desperatio? vsque*

Reg. 2 cap. 2.
^d Desperatio periculosa

quo non dicis populo ut omittat persequi fratres suos ? And Abner cried out to *Isab*, shall thy sword be cruell euen to the death ? Knowest thou not that desperation is perilous ? Why dost not thou commaund the people that they cease to persecute their brethren ?

But this may wee glory in, (REDOVBTED SOVERAIGNE) that in all this time, no diligence of our Aduersaries, no Malice, no Polecy, no Curiosity, no Argus eyes (of which there was great store, greedely prying into all our doinges) could euer espie the least shadowe of disloyaltie, in any one action of the publike weales professors and most sufferers in the cause, notwithstanding the long and perpetuall course of their seruitudes and vexations.

The true reason whereof is, the Doctrine we are taught by the Religion which wee professe; which telleth vs, that we must obey our Princes: *Non propter iram sed propter conscientiam*: not for anie indignation, but for conscience sake; and that to resist them, is to resist Gods ordinance: and this is the bitte and bridle that every true *Catholike* carrieth in his mouth, to restrayne him from that by grace and feare of Gods judgements, which flesh and bloud otherwise with the lively sense and feeling of insupportable miseries and afflictions, might drive him vnto.

^a Thelayer
Catholikes fidelity to the late Queene.

^b Catholikes iustified by the Lordes of the Councell.

^c The carriage of Catholikes the yeare 88.

In this case of our ^a dutifull behaiour in the late *Queenes* dayes, *fiant inimici nostri iudices*, let our enemies be our judges therein: let the Roles, Registers, and Records speake, sithence the great penalties imposed vpon vs for recusancy, what hath beene our Innocency, our Integrity; our vnimpeachable carriage and demeanour: how free we haue beene from the least suspicion of treason and practise, as it pleased the Lordes of the late *prauie* Councell to tell vs, ^b that the reason of our imprisonment was not in respect of any doubt made of our loyalties, but only to preuent the Spaniards hopes of our assistance in their pretended inuasions.

In the yeare ^c Eightie-eight, when the *Spanish Armado* came with intencion to inuade this Realme, our offers at *Eely* to the Lord North (then Lord Lieutenant in those partes) in the presence of the *Deane of Eely*, and many others else of worshippefull calling there present at that time, for the hastning away of the forces of those Countries to *Tilbery-Camp*, were these: wee beseeched and instantly importuned, that wee might be employed in those seruices, in the defence of our Prince and Country, and not indure that dishonour, that the whole Realme should be indaungered, and we no vnworthy members thereof and no meane

freehol-

freeholders, should be exempted from that so behooffull and honorable seruice: wee with voluntary aduenture of our liues and worldly fortunes a offered to serue in Person with our Sonnes, Seruants, and Tennantes, at our owne charges; as desirous most joyfully to imbrace that oportunitie, to make manifest our loyalties in our Prince and Countries cause: we desired to be placed in the first front of the battaile: wee offered to serue in the places of the hottest and most dangerous seruice: and if we might not obtaine that fauour of trust and seruice, for greater security, and liuely demonstration of our true *English* hartes, we did offer, and implore to be placed ^b vnarmed in our shirts, before the formost ranckes of our battailes, to receiue in our bodies the first volly of our enemies shotte, to leaue an vndoubted Testemony by that our death to stoppe the mouthes of the serpentine maligners of our vnspotted integrity, and true *English* loyalties.

^a Their offer
of seruice in
person.

^b They offer
to bee placed
vnarmed in
the forefront
of the battaile.

But if none of these instant requestes would bee graunted vs, yet those handes vvhlch should haue valorously beene vsed against the enemy, should bee zealously lifted vp to God for the deliuey of our Prince and Countrie, and to obtayne renowned glorious victory against the Inuador; wherein wee failed not, answereable to the dutie of loyalest *English* Subjectes, all which was offered by vs to bee performed, notwithstanding the late *Queene* was twice ^c excommunicated. And this is a demonstrable and vndoubted argument, that wee are not conditionall Subjectes, a calumny so frequent in the mouthes of the Ministry, and by them endlessly objected against vs.

^c They plaie
the parties of
good subiects
notwithstanding
al excommu-
nications.

The like offer to that the *Catholikes* at *Eclie* made, the ^d Lord *Vaux* (then prisoner likewise, for Testemony of his conscience, vnder the charge of the *Arch-bishoppe* of *Canterbury*) offered, and in like sort would hane donne all the *Catholikes* in *England*, vpon like occasion and opportunity.

^d The like offer
made the *L.*
Vaux.

When the *Spanish Armado* was disperfed, and their forces defeated, the *Vice-Chauncellor* of *Cambridge* associated with the *Deane* of *Eclie*, sent to *Eclie* to the *Catholike* recusants there imprisoned, from the Lords of *Queene Elizabethes* priuie Council, with ^e a forme of protestation of their dutie and allegiance, penned by the said *Queenes* learned Councell, with direction and commission to take the said recusants subscriptions thereunto, being altogether vnexpected of them, they being close prisoners, and hauing no intelligence at all of any Commissioners reparing to them: So soone as these Commissioners had read some part of their

^e A forme of
submision
sent downe to
the *Catholikes*
from the
Councell.

com-

commission to the *Catholikes* there, they forth with were severally deu-
 ded, and in close prison restrayned. And not withstanding the said for-
 mall originall sent purposely for them to subscribe vnto : yet the Com-
 missioners (as it seemed for a more triall, or for a more aduantage taking
 against the *Catholikes* there) taxed euery of them to set downe imme-
 diately the protestation of their allegiance and dutie, to like purpose as
 was set forth in the originall sent to them from the Lordes of the Coun-
 cell, which the *Catholike* Gentlemen were permitted to haue but one
 only time read vnto them. This severall forme of submission in such
 strict order exacted by the Commissioners, was in that ample manner
 performed by the said recusants, that the said Commissioners (singuler-
 ly extolling and greatly preferring the same, before the said originall)
 accepted thereof, and required not at all the *Catholikes* to subscribe to the
 said originall so penned by the said *Queenes* learned Councell, & addres-
 sed by the Lordes of the priue Councell : to whome the said protesta-
 tions being sent, and by them perused, they receiued such a full appro-
 bation, that after that time neuer any odious imputation or calumnia-
 tions against the fidelity of the *Catholikes*, preuayled.

a The Catho-
 likes exhibite
 a forme of sub-
 mission farre
 more com-
 plete then that
 which was
 sent them.

b The fidelity
 of Irish Ca-
 tholikes.

The like was the valour, b fidelity, & laudable seruice of the *Irish Ca-
 tholike* recusants at Kinsale in Ireland, Anno 1600. who joyning their forces
 with the late *Queenes* against the *Spanish* powre, and against their owne
 COUNTRYMEN & KINSMEN, expelled with their assistance, the *Spaniards*
 and were speciall meanes to keepe Ireland in obedience to the Crowne
 of England : which otherwise (in the opinions of the Commanders of
 the *English* forces then there) had bene vtterly lost. And none of judge-
 ment there doubted, but that it was in the power of those *Irish Catholike*
Earles, Barons, Knights, Gentlemen and their followers, to haue betrayed
 then that Realme of Ireland, to the hands of the *Spaniards*; if either zeale
 of extirping the *Protestant* religion thence, and firme establishing of the
Catholike religion, could haue preuayled with them; or dread of c ex-
 communication, or threatning of the powerfull inuader, proclaiming
 by sound of Trumpet, and deuulging proclamations that his sword
 should no more spare a *Catholike* recusante disobeying that excommuni-
 cation, then it should doe a *Protestant* resisting in armes. And this singuler
 act of loyaltie, so shortly after seconding and confirming the like of the

c Excommu-
 nication iud-
 ged not the
 Irish Catho-
 likes to doe
 the duties of
 good subjects.

d English and
 Irish Catho-
 likes no con-
 ditionall sub-
 iectes.

English Catholikes in Eighty-eight, without all gayne-saying conuinceth,
 that the *English* and *Irish Catholike* recusants, are not d conditionall sub-
 jects, but most true loyall and faithfull subjects to their Prince, and to
 the Crowne of England; therein giuing placeto no subjects of those
 two Realmes whosoeuer, or of what degree soeuer : and whose prooffe
 and

and triall herein, farre excelleth all other the Subjects of those Realmes; if preheminence should in that behalfe be attributed to any profession of Religion in the said Kingdomes.

This argument of our former behauiour, and of our obedience vnder the seueritie of the late *Queene*, may in all reason assure your *Maiestie*, that in matter of your loyaltie we are like pure Gold, fined and refined in the fire of many yeares probation, and therein not to be any way stayned.

The second triall of our fidelities consisteth in matter likewise of fact a towards your *Maiesties* Predecessors, your Title in them, and in your selfe, and the effect of our loue and affection performed in all occasions, that might giue contentment to your *Maiesty*, both before and since your entraunce into this your Kingdome of *England*; which we will endeauour to touch as briefly as we can.

It cannot be denied then in the first ranke of these our comportements, but that we our selues in our times, and our *Catholike* Parents before vs, at all times of opportunity offered, haue declared our deuouted affections to your said Highnes ^b right to this Crowne, the testemonies whereof are in printed bookes and publike facts so manifest to the world, that we neede not long dwell on that point: vouchsafe therefore patience we beseech you (*DEARE SOVERAIGNE*) to heare some instances of the ^c blessings and the benefits your *Maiesty* hath received by *Catholikes*, and by our seruices and fidelities.

King Henry the vijth. and his eldest Daughter (from whome your *Maiesty* hath received lineally and directly your birth, right, and naturall succession to this Crowne) were most zealous and religious *Catholikes*: and for that singuler affection he did beare to the ^d *Scottish* nation, principally for their great zeale at all times to the *Catholike* religion, preferred the same before *France*, bestowing his said eldest Daughter on your Highnes great *Grand-Father*, and the younger vpon the *French King*, by which happy marriage came that lineall and rightfull descent of blood, that made your *Maiesties* renowned *Mother Heyre* apparant to this Crowne of *England*, who also was the vndoubted ^e lineall Heire to *King Edward* the *Confessor* by his sister *Margaret*, *Queene* and *Saint*; and consequently your *Maiesty* from your *Catholike Mother*, and her *Catholike* Predecessors, hath not only received the hereditary succession of the Kingdome of *Scotland*, but also a double right to the Crowne of *England*, as ^f heire to the *Saxon* lineall line by a holy *Saint* & *Catholike Queene*, and heire to the *Norman* line by a most worthy *Catholike Prince*, and a blessed *Martir*, and all them vnited in her, and nowe duly descended to your *Maiesty*.

a *Catholikes* behauiour towards his *Maiesties* Predecessors and him selfe.

b *Catholikes*, alwayes affected to the *Kings* Title to *England*.

c Blessings & benefittes his *Maiesty* hath received by *Catholikes*.

d *Henry* the 7. preferreth the *Scottish King* before the *French*.

e His *Maiesties* *Mother* lineall heire to *King Edward* the *Confessor*.

f His *Maiestie* true heire both to the *Saxon* & *Norman Princes*.

Queene Mary It was the pious and vertuous *Queene Mary* and her *Catholike* subjects, who cancelled the forged will of her *Father King Henry* the eight, exceeding prejudiciall to your right in this Crowne, that disproued it in Parliament, and deposed the *Protestant vsurping Queene Iane* a set vp then by the *Protestants* to the disinheriting of *Henry* the eight his daughters *Queene Mary*, and *Queene Elizabeth*, and his eldest sisters issue, vvho was your *Maiesties* great *Grand-mother*, and whose issue were in all right to haue beene preferred before her younger sister, *Grand-mother* to the vsurping *Protestant Queene Iane*; who so deposed by that renowned pious *Catholike Queene Mary*, the Crowne (by her royall providence) was reserved to the rightfull, and lawfull heires thereof, consequently descended now to your *Maiesstie*, conformable to the lawe of God, Nature, and Nations.

Hales inuectiue against the Title of Scotland.
Hales answered by Iustice Brovne & M. Ployden both Catholikes.

The serpentine inuectiue made by *Hales* and other *Protestants*, in the beginning of *Queene Elizabethes* raigne, directly against your *Maiessties* Title, thereby intending b the aduancement of a pretender, potently in those daies possessed in the breastes of no meane multitudes, was vpon the setting forth thereof in the time of *Queene Elizabeth* indelayedly vndertaken, fully answered, & learnedly confuted by c *Sir Anthony Browne* then one of the Iustices of the common Pleas, and lately before in *Queene Mariess* raigne had beene chiefe Iustice of the same Court, and *M. Edmund Ployden* famous Lawyers, with the assent of other *Catholike* Diuines, ciuill Lawyers, and Gentlemen of good worth, judgement, and experience.

Havvarden, Persies, Pagets, Vaux, Treslams, Throghmorton, Salisburys, Abington

Howe many a families of *Catholikes* haue endured great damages and detrimentes in renowne and state, for desire they had to maintaine the right of your most blessed *Mothers* Title in remainder, and adventures made to relieue her, and deliuer the afflicted *Princesse* out of her captivity; with much abundant loue, teares, and affection, your sacred mother testified publicquely at the end of her life.

Catholikes behaviour after the martirdome of his Maiessties Mother.

Since your *Mothers* death, we remayned euer c constant to your *Maiessties* right to the succession of this Crowne, not ebbing and flowing in our affections, but resolute euer to liue or die with your *Maiesstie* in that most iust pretence: but if any particular person in forraigne countries hath spoken or written to the contrary, for his priuate and particular pretentions, he is to answer for himselfe, and his owne fact, for therein we disclaime: which party (as we are credibly enformed) hath both before and sithence the *Queenes* death, done great diligence to giue your *Maiesstie* satisfaction. And your *Maiesstie* is not ignorant, (we are assured) what hath beene the carriage, opinion, and opposition

of vs and our friendes even in that particular in the fauour and defence of your *Maiesties* right, both within and without the Rēalme: what a dangers we haue passed at home, and what slaunders and damages very many of our *Catholike* brethren haue suffered abroad, for shewing themselves *Scottish* in faction (as we were tearmed, that b is firmly, & immouēably affected to your *Maiesties* right of succession to this Crowne.) your *Maiesty* haue heard, and we haue felt and shall feele, our honours and estates thereby being extreemely diminished and eclipsed whiles we liue, vnlesse your *Maiesties* pious & royall hart vouchsafe to repaire and relieue the same.

Neither did your *Maiesties* c zeale in the *Protestant* religion, any way alter or diminish the just conceit, and dutifull consideration we carried to that justice and right, which God and nature had prepared for you from your cradell.

If then our carriage and affection to your *Maiesty* was such, when your Religion was to ours so different, your Person to vs vnknowne, your fortune doubtfull, the factions diuers, the oppositions in all likelihood very great, and the euent of your affaires very vncertaine: what may your *Maiesty* presume of vs now? or rather what may you not promise, & assure to your selfe of our fidelities, in this time of your *Maiesties* present prosperity, and fruition of this Crowne, hauing proued our selues so faithfull to your *Maiesty* in times of your expectations?

And to conclude, such is the d confidence we haue in your *Maiesties* clemency, and so farre we rely vpon the bountie of your nature and royall proceeding with vs, that whereas the not payment of twentie poundes a moneth for recusancy into the Exchequer, (at the tearmes by lawe prescribed) putteth vs absolutely into your *Maiesties* hands and mercie, for two partes of all our landes and reuenues during our liues, and maketh vs a pray to the discretion of our enemies & promotors, disabling vs to sell our goods, to let or set our lands for our reliefe, to make joyntures for the maintenance of our wiues, or estate of landes to our children, albeit by not payment of the said summes at the tearmes aforesaid wee fell within the lapses of the Lawes in such extreamitie of daunger, that our case was not to bee releued but by speciall act of Parliament: yet such of vs, as at *Wilton* in *November* last past had recourse to the Lordes of your *Maiesties* most honourable priue Councell, to be secured from the said forfeiture; which otherwise we were to incurre in default of payment, as is before sayde, they were (farre besides their expectation) taxed by the Lordes of a kinde of disfidence, or chalenging your *Maiesty* with breach of promise for the ea-

a The daungers, damages, and disgraces, vvhich M. Charles Pager, Cap. Tresham, M. John Stonor of Stonor, and diuers others suffered therefore, are notorious.

b Scottish in faction vvhich His Maiesties zeale in the Protestants Religion did nothing diminish the Catholikes for vvardnesse to vwardes his right and iustice.

d The confidence Catholikes haue in his maiesties royall dealing vvith them.

sing vs of the said mulct-money, in sort as it was deliuered vs in Iulie precedent at *Hampton-Court*, whereupon wee resolved absolutely to put our whole Estate into your *Maiesties* handes, that your *Maiesty* may see, how wee preferre the credit and confidence wee haue in your *Maiesties* iustice, equity, conscience, and mercie, before our owne securitie, our landes, goodes, and livinges; and so doe wee still remayne in the same predicament: where if euery pennie had beene a pound, & euerie of our mole-hilles mountaynes, wee would (vpon such vrging of our diffidence) haue prostrated all the same at your most Royall *Maiesties* feete.

CHAPTER 6.

The carriage and behaviour of our Accusers.

The carriage
of our Anta-
gonists.



I resteth now lastly to consider what hath beene the behaviour of some of our accusers (the *Ministers* we meane, & some hotte spirits of their adherentes and followers) from time to time in your *Maiesties* affaires (that hath so cherished, dignified and aduanced them) and to other their lawfull *Princes*, that haue not so fully concurred with them in matter of religion as your *Maiesty* doth, *ut contraria iuxta se posita magis clucescant*, that contraries compared together may the more cleerlie appeare.

If you demaund what they were that accounted it a matter treasonable to retaine any booke or paper in fauour of your *Maiesties* Title, and that in publike bookes called your *Mothers* right to this Crowne a pretended Title. *Agendum est obsignatis tabulis*: and we must needs tell you that it was a Student of *Lyons Inne* a Lawer by profession, and a Protestant in Religion, that in a booke printed Anno 1584. & intituled (*A discovery of treasons against the Queenes Majesty by Fraunces Throgmorton*) amongst other his treasons, he reckoneth this for one in these wordes. *There were also found among other his papers 12. petegrees of the descent of the Crowne of England printed and published by the Bishoppe of Rosse in the defence of the pretended Title of the Scottish Queene his Mistris.* What could be more vnjust and iniurious to that blessed Lady and all her posteritie, then in a booke printed in defence of an execution of justice, to call her Title false pretended and vnjust, and account the euidences and recordes thereof as treason in the highest degree?

If inquiry be made who they were that in prejudice of your *Maiesties* right

right to this Crowne did set vp the vsurping *Queene Iane*, descended from the younger sister of your *Maiesties* great *Grand-Mother*, that was the eldest daughter to *King Henry* the vijth. Our histories tell ys that they were a enemies to the *Catholike* faith which we professe, & the first aduauancers of the newe Religion in this Country.

If we call to minde the complotters and compassers of the murther committed on the Person of your Highnes *b* *Father* and *Grand-Father*, and the barbarous butchering of your *Mothers* Secretary in her Royall presence, and the miraculous escape of your Graces person by Gods singuler protection, when a *c* charged pistoll put to your *Mothers* wombe by one of the traytorous race of the *Gowries*, to haue destroyed you both at one blowe, could not giue fire; we finde by the printed monumentes of *Scottish* Annales that the actors, authors, and inuention of those tragedies were not of the *Catholike* religion.

If we demand who they were that tooke *d* armes against your *Maiesties* gracious *Mother*, that ouerthrewe her in the field, that layd violent handes vpon her sacred Person, and imprisoned her in *Lambeth*, that deprived her of her Crowne, and expelled her out of her Kingdome, and procured afterwarde her captiuitie in this Realme: no man is ignorant that the *e* Bastard of *Scotland* with the Presbiterie & that runnegate Fryer *Iohn Knox*, mortall enemies to all order, rule, and authority, were the Architects of these detestable actions.

Howe zealous *f* *Bothwell* and *Gowry* were against poore *Catholikes*; and what pillars and patrons they were of the Presbiterie, the world knoweth, but your *Maiestie* by experience can best testifie what perilous, turbulent, and seditious members they were of the common wealth, and howe often your sacred Person was indaungered by them, and others of their profession.

Moreouer, we hope that we may without offence to any, confidently affirme, that they were not *Catholikes* that caused your *Mothers* vntimely death: the memory of which times, for many respects we had forborne to touch, but only to remoue the odious and vnjust imputations, diuulged in the time of this present session of Parliament against vs in a certayne libell, or rather a clamorous calumnions inuectiue, published in this present session of Parliament, against a most modest, learned, and submissiue supplication dedicated to your *Maiestie* in *March* last: where the Libeller calleth *Catholikes* to the Barre, and would haue then indigited, and passe their triall for that matter: *g* *Which* done (saith he) *his* Majesty may easily perceiue that they are to be hated, and abhorred as causers and contriueres of all his *Mothers* troubles and calamities, his proofes are the author

a The Duke of Nothumb. the Dukes of Somerset, Suffolk, & other Protestants, & all the Ppofets. Bishops Clergie & Counsell, of K. Edward & principally the clergie.

b His maiesties Father and Grand-father slayne.

c His Maiesty pursued in his Mothers wombe, and miraculously preferred.

d The Ministers and Presbiterie authors of these tumultes.

e The Earle of Moray. Knox the Cataline of Scotland.

f Bothwell & Gowry, two pillars of the Presbiterie.

g Sutclifes ovrne vvordes in the 8. chapter of his said libell.

a The author of the *Iesuites Catechisme* written in disgrace of that order, which booke is of as great credit (with men of tender consciences, and vpright carriage in matter of truth and equitie) as *Lucians Dialogues*, *Wascons Quodlibets*, or *Esopes fables*, and what this Catechiste wrote of priuate passion, without any authentick warrant, this libeller doth vrg with the like perturbation. And here (*DREAD SOVERAIGNE*) we might as readely, as liuely, produce a world of inuinceable proofes in reproofe of this libeller, by prouing the actors of that comploment and tragicall proceeding not to haue beene any one of them *Catholikes*, or their well-willers, but (we carefully shunning to charge any with bloody imbrumentes in that lamentable fact of *Englands* agony,) and only to free our selues from that most odious, impudent, and false calumnation, wee soly resort to matter of highest record, dayly extant to bee seene of all men in publike printed statutes, being the fore-runners of that strange execution of your blessed and most glorious

b 13. Elizabeth
Limitation of
the right of the
Crownne.

c Treason to
say that the per
sons Titles &
possibilities of
all pretenders
to the crownne
be not subiect
to the actes
made in Par
liament.

d Reconclia
tion, treason.

e Agnus Dei,
Beades, or
Crosses pre
munire.

f 23. Elizabeth
treason to per
swade men to
the Catholike
religion.

g 200 markes
for suing, 100
markes for
hearing a mas.
h xx. pound a
moneth for re
cufancy.

i x. pound a
moneth for
keeping a
schoolmaster.

k 27. Eliz. the
act 1578 made

Mother. Whereby it is most euident and well knowne (*etiam lippis & tonforibus*) to blinde men & barbers, that they were not *Catholikes* that made and enacted those statutes of the thirteenth of *Queene Elizabethes* Raigne, for the b limitation of the right of the Crownne, to the disposition of the Lords and Parliament from the free right and course of blood and descent. That made it treason in the same Parliament, to c hould or say that the common lawes of *England*, and statutes to be made in Parliament, are not of sufficient validity to gouerne the persons, and to binde and limitte the Titles of any that hath any possibility to the Crownne.

They were not *Catholikes* that made it treason in the same Parliament, d to absolue from sinne and reconcile, or to be so absolued or reconciled. e A premunire to bring in any tokens called *Agnus Dei*, or Crosses, Pictures, or halowed Beades, or to haue or receive them.

They were not *Catholikes* that the 23. of *Queene Elizabethes* Raigne made it treason f to perswade men to the *Catholike* religion, and the losse of 200. markes to heare g Masse, or to pay xx. pound monethly for h refusing to goe to the *Protestants* seruice: or the forfeits of x. pound monethly for such as should keepe any i Schoolmaster not allowed by the Bishoppe of the Dioces, and refusing to goe to Church.

They were not *Catholikes* who made an act 27. of the said *Queene* by vertue whereof your gracious k *Mother* lost her life; and in the same Parliament it was made treason for all l *Priests* or Religious men that had taken orders by any forraigne authority, to remayne or come into this Kingdome, and fellony to relieue or entertayne them.

It was made treason to be brought vp in the Seminaries, premunire to send

to send thither any reliefe.

In the 28. of the said *Queene*, it was enacted that the two partes of the landes and leases of such recusantes, as should faile to pay the xx. pound a moneth in the Exchequer at the tearmes prefixed, should be seized into the *Queenes* handes.

In the 35. it was enacted that euery ^m recusant aboue the age of sixteene yeares, being not worth twentie markes (exceeding his confined limittes) should abjure the Realme, and if he refused to abjure or retourned after abjuration, to be accounted a fellon.

Item that the partie should pay ten pound a moneth that ⁿ keepes any recusant in his howse after warning.

In the same Parliament, recusantes are ^o restrayned to their certayne vsuall, and common places of abode, and are not to remoue aboue five miles thence without licence of the Bishoppe and two Iustices, vpon payne of forfeiting of all their goodes, and all their free and copyhold landes, and annuities during life: & all such recusants that had not landes of twentie markes value by yeare, or goodes of fourtie pound, if they conformed not themselves, or repayed not to their places of limitation, shall abjure the Realme. By the course and contriuing of such capitall and cruell lawes at the same time, and in the same sessions, as well against *Catholikes*, as against your gracious *Mother*; it seemeth by all probability (to persons esteemed of judgement & great experience, in the insight of worldly driftes both in this Realme, and in forraigne Regions) that the principal marke which was aymed at in those times, was at the selfe same season by seuerity and shadowe of the same lawes an instance to ruinate & ouerthrowe the p person of your gracious *Mother* and her right, and the professors of the *Catholike* religion; supposing that those three must either stand or fall together of necessitie: but *non est consilium contra Dominum*: there is no counsell against God: her right & posterity hath (God bethāked) preuayled, & the poore *Catholikes* from that time to this, the more they haue beene oppressed, the more they haue increased, which cannot fall out otherwise, vnlesse it proue false which God hath said by the mouth of his Saints and seruants: *Preciosa in conspectu Domini mors Sanctorum eius*, pretious in the sight of our Lord is the death of his Saints. *Et sanguis Martirum semen Ecclesie*, the bloud of Martirs, the seede of the Church. We accuse no man in particuler in this case, and could haue beene content: *vlcus hoc in aeternum leniter pertransire*, to haue sleightly past ouer this boch vntouched, but that this respondent would needes deale with vs, as *Putisars* q wife did with holy *Ioseph*, or the carnall iudges with the chaste *Susanna*, (*vix*.) put vs to our plunges, and purgations

vvhich caused the death of his Maiesties Mother.

l In the same yeare it vvas made treason to be a Priest and come in or remaine in the land, & felony to receiue or releue them. m 25. Elizab. certayne recusants vvere by an act then made to abjure therealme n Ten pound a moneth for keeping a recusant in the howse.

o The same yeare vvas the statute of confinementes enacted.

p The person of his Maiesties Mother her right and Title and the *Catholikes*, cause, all shotte at by the same lawes, and at the same time.

q The libeller like *Ioseph* his Mistris & *Susanna* iudges.

purgations for such crimes, as were proper and peculiar to themselves.

Neuer was it heard of that in England or Scotland any Minister or Ministers euer suffred any thing for that gracious Lady, or your Maesties Title, but infinite are the ^afamilies of the Catholikes that haue suffered for them both. As the ^aSeatons, the Gordens, the Simples, the Maxuells in Scotland: the ^bHawards, Persies, Vauxes, Pagets, Tresbams, Throgmortons, Winsors, Salisburie, Abington, and diuers other worthy Gentlemen in this Land, the shipwrackes of whose opulent abundances and fortunes, are inuincible testimonies of the Libellers falsehood and follie in this his objection, and of the constant fidelity of Catholikes to your Maesty and all your race and predecessors, in all their fortunes whatsoever.

^a In Scotland, Setons, Gordens, Simples, Maxuelles.

^b In England, Hawards, Persies, Vauxes, Pagets, Tresbams, Throgmortons, Salisburies, Abington, Winsor.

And thus your Maesty doth see the comparison of our former times, and our precedent behauiours, with our present affection and future assurance: If then we be not rewarded, and respected as all others are of other professions that haue done their duties, as we did, in aduancing your Maesties affaires, and acknowledging your rightfull Authority: yet at the least we hope that it will not be thought reasonable, that we should be left in the same masse of misery, which your Maestie found vs in at your entrance.

Make vs then (SWEETE SOVERAIGNE) as able as we are willing to serue you, not by newe dignities and authorities, but by restoring vs to our prislne honours, and honest reputations, and to our birth-right freedome, and liberty by your only Peerles justice, clemency, and benignity; permitting vs to lue in peace, & comedere buccellam nostram sine dolore, to put a bitte of meate into our mouthes without sorrowe, without frights, without flights, and without circumuentions of our Aduersaries: our woundes are so deepe and dangerous in matters of our honours, states, and liberties, that no Phisition can cure vs but your self with the soueraigne balme of your renowned Clemency. What pleasure or profit can redowne to your Maesties person or estate, if we your approued and assured seruants and subiectes rotte in prison, die in banishment, and lue in penurie and disgrace; for no other crime or offence, but for the constant profession of that Religion, which in conscience we are perswaded to be the only true worshippe of God, & saluation of our soules? Of which our faith and beliefe, we haue rendered so sufficient reason, that we hope, it will fully satisfie and content, so wise, learned, polititique, and discreete a Prince, as your Maesty hath shewed your selfe to be in all occasions presented to make triall thereof, which maketh vs the more confident in our iust and reasonable defence,

fence, because we sue to a most wise, just, and learned Monarch.

And albeit more then this can hardly be required of men, whose fidelities are so sufficiently tried and testified (as appeareth by the whole substance and tennor of this our *Apologie*) yet *pro abundantiore cautela*, we humbly lay downe at your *Maiesties* feete this forme of submission, and security following, in behalfe of our Priests and Pastors.

CHAPTER 7.

The forme of the Catholikes submission.

IF we may be permitted to enjoy some quiet, graue, and vertuous Clergie men for the comfort of our soules, we doubt not butto giue your *Maiestie* a farre greater security for the fewe hundreds of our Priests, then was giuen for the many thousands of *Queene Maries* Priests, and Prelates in the late *Queene Elizabethes* dayes; against whome, albeit aboue a ten thousand of them, did abandon their Ecclesiasticall Liunges, rather then they would conformance themselues to the times (especially the^b holy Senate of Bishops, no one excepted) yet in the time of the said *Queene*, for the space of thirty yeares extream and restlesse persecution, no capitall lawes were made or executed. And in the^c booke intituled *Execution for treason*, and *not for Religion*, composed & set forth by the late L. *Burleigh* then high Treasurer of *England*, on whome for his great wisdom and poecie, the menaging of the Common wealth of this Realme (vnder the *Queene* principally depended) Anno 1583. and Anno Regni Eliz. 26. it is in expresse wordes set downe what fauour these Priests found, in tearmes as followeth. And though there are many subiects knowne in the Realme that differ in some opinions of Religion from the Church of England, and yet doe also not forbear to professe the same; yet in that they doe all professe loyalty & obedience to her *Majestie*, and offer readely in her defence to impugne and resist any forraigne force, though it should come or be procured from the Pope himselfe, & none of these sort are for their contrary opinions in Religion persecuted, or charged with any crimes or paines of treason, nor yet willingly searched in their consciences for their contrary opinions that saue not of treason. After which Narration, he reckoneth vp great numbers, as^c D. Heath, Arch-bishoppe of Yorke, B. Poole. B. Tunstall, B. White, B. Oglesbrop, B. Thurlby, B. Watson, B. Turberuill: none of all these were pressed with any capitall paine, though they maintayned the Popes authority,

The lay Catholikes submission.

a 10000 Clergie men leste their liuinges, rather then they wvould leaue their religion.

b All *Queene Mary* Bishops forsooke their Prelatures, rather then they wvould forsake their chiefe Pastor.

c The booke intituled execution for treason, & not for religion, made by the late L. *Burleigh*.

d None of *Q. Maries* Priests or Prelats persecuted for religion.

e D. Heath, Arch-bishop of Yorke.

a Abbot Ecclesiam.

b None of all these held or punished as traitors, though they maintained the Popes authority against the lawes of the Realme.

against the lawes of the Realme: he recounteth a one Abbot & diuers Deames, whome he commendeth for learning, modellie & knowledge, & concludeth that none b of these, nor yet diuers others of the like morall, and indifferent carriage, were euer called to any capitall, or bloudie question vpon matter of Religion; nor were not deprived of any of their gooddes, or proper liuelihoods: of the like indulgence and lenity mention is made in the same booke, vsed towards the layetic in wonderful pleasing wordes as followeth.

There are great numbers of others being lay men and of good possessions in Lands, and men of credit in their countries, that doe enjoy their estates, though they holde contrarie opinions in Religion for the Popes authority, and yet none of them haue beene sought hitherto to be impeached in any point or quarrell of treason, or losse of life, member, or inheritance: So that it may plainly appeare, it is not, nor hath not beene for contrary opinions in Religion; or for the Popes authority alone (as the Aduersaries doe boldly and falsely publish) that euery person hath suffered death since her *Maiesties* Raigne: yet some of this sorte are well knowne to hold opinion, that the Pope ought by authority of Gods word, to bee supream and only head of the *Catholike* Church throughout the whole world; and that the *Queenes Maiestie* ought not to be ^e gouernesse ouer any her subiectes in her Realmes, being persons Ecclesiasticall: yet for none of these points hath any person beene persecuted with the charge of treason or in daunger of life.

c To deny the Q. to bee supream gouernesse ouer Ecclesiasticall persons not persecuted with charge of treason.

d No religion can consist without Priests and Pastors.

If then this were the case of *Queene Mariess* Priests, and other quiet and faithfull subiectes in the late *Queenes* dayes, wee hope that our Priests (being aswell qualified in al respectes to our Princes good liking & satisfaction, as they were; both for quiet behauiour, ciuill life, and sincere affection to your *Maiesties* seruice) may for our comfort obtayne as much grace now, as they did then, without any such assurance as our Priests shall put in. And to make the case yet more cleare, and vndisputable; wee adde further, that since ^d no Religion euer did or could consist without Priests, Pastors, and men to whome the disposition of diuine misteries did belong, we hope that our desire to haue the benefitte of such Clergie men, as may stand with the safety of our Prince and Country, is conformable to reason, as commaunded by the rules of conscience, charity, and *Christianity*.

And that it may be more apparent to the world, that this our lowly *Christian* desire, and humble demand, shall not any wayes be preiudiciall to your *Maiesties* Royall person or estate, we offer to answer person

^a The Catholikes offer for their Priests.

person for person, and life for life, for every such *Priest* as we shall make election of, and be permitted to haue in our severall howses; for their fidelitie to your *Maiesty* and to the state; by which meanes your *Maiesty* may be assured both of our number, and carriage of all such *Priests* as shall remayne within the Realme, for whome (it is not credible) that we would so deeply ingage our selues without full knowledge of their dispositions: their being here by this meanes shall be publike, the places of their abode certayne, their conuersation and carriage subiect to the eyes of the *Bishoppes*, *Ministers*, and *Iustices* of peace in every prouince and place where they shall liue: by which occasion, there may probably arise a kinde of vertuous, and not altogether vnprofitable emulation betweene our *Priests* and your *Ministers*, who shall exceede and excell the other in vertuous living, and exemplarity of life, and other actes and exercises of pietie and deuotion, which must needs turne to the edification of the people, and extirpation of vice; and we shall be so much the more circumspect and carefull of the comportmentes of our said *Priests*, as our estate and security doth more directly depend vpon their honesties and fidelities.

To conclude, we doe and euer will (*REDOYNT PRINCE*) acknowledge your *Maiesty* our lawefull King and Soueraigne Lord, and will ^b defend and maintayne your *Maiesties* Heires and your Successors possession, right, and Title, with life and liuelihood against all pretendantes to the contrary.

^b Catholikes opposition against all pretendters.

^c Further more, we will ^c reueale, and to our powers withstand and preuent any conspiracy, or intended treason against the person of your *Maiesty*, your Heires and Successors, and we will to our power defend your Realmes and Dominions against all inuasions, or forraigne enemies, vpon what pretence soeuer.

^c Their profer to reueale and withstand all treasonable attempes.

Wee doe, and will acknowledge due vnto your *Maiesty* from vs, what soeuer is due for a subject vnto his Prince and Soueraigne, either by the lawe of nature, or by the word of God, or hath beneueyed by any *Catholike* subject towards your Highnes *Catholike* Progenitors; and this we will performe by protestation, ^d oath, or in such other manner, as shall seeme best to your *Maiesty*.

^d The Catholikes oath, and protestation.

And this same oath and protestation, our *Priests* so permitted, shall take before they shall be admitted into our howses, otherwise they shall not haue reliefe of vs.

In this sorte (we doubt not) but that your *Maiesty* may both in honour and security, take protection of our persons, mitigate our former afflictions, and be assured of our future loyalties, loues, and affections; if

a Voluntary
submission far
to bee prefer-
red before
counterfeit
conformity.

you but please to take the viewe (which your *Maiestie* may doe in this our *Apologie*) of the rules of our Doctrine and Religion, in those cases of the experience of our former actions, and of the absolute complete forme of this our submission and allegiance: which bandes as they are most voluntary on our partes, so are they farre a more honourable, profitable, and durable for your Highnes securitie, then all the lawes and rigours in the world.

And to say the truth, what greater glory or triumph can so magnanimous a *Monarch* as your *Maiestie* is, haue in this world, then to see and behold so many thousandes of your faithfull Cittizens and subiectes, manumitted from seruitude, resuscitated (as it were) from their sepulchers, recalled from banishment, deliuered from prisons, rendred to their wiues and children, and restored to their pristine honours, and honest reputations, by your *Maiesties* onely peereles Clemency and benignity; and to march before your triumphall chariot, with all insignes of liberty, loue, freedome, joy, and estimation? of whose affectiones your *Maiesty* can be no lesse assured, then a mercifull *Father* of dutifull children. *Quos genuit in visceribus charitatis & pietatis sua*: whome he hath begotten in the bowels of his charitie and pietie.

b More glory
in sauing one
Cittizen then
in vanquishing
a camp of eni-
mies.
c Cicero the
pretor and pa-
tron of Sicily
d Flaminius re-
stored the Gre-
cians to their
auncient liber-
ties.

And if that renowned *Roman* was wont to say, that he had rather b saue the life of one Cittizen, then ouercome a whole camp of his enemies, what now shall your *Maiesty* gayne in giuing life and liberty to so many thousandes (who are sicke of the late *Queenes* euill) whome no phisicke can cure, but the sacred handes of our anyoynted *King*, and are like to the c *Sicilians*, whome none but *Cicero* or the d *Grecians*, whome none but *Flaminius* could deliuer from the heavy yoke, & insupportable seruitude, which the Pretors and Princes their predecessors had imposed vpon them.

e In what sense
the Catholikes
may be called
halfe subiectes

We are but halfe men, if men at all, whome in these later dayes and times no man durst defend, countenance, conuerse with, or employ, and (as your *Maiestie* hath well saied) we are in deede but halfe subiects, not that our bodies, mindes, willes, wittes, vnderstandings, senses, memories, judgements, intentions; or our breathes, bloudes, or liues are deuided, or deuoted to the supreme honour or seruice of any terrene creature, other then your *Maiesty* only; but that the e better halfe of our liuinges, goodes, friendes, and fortunes, wherewith we should be the better able, and haue greater courage to serue your *Maiesty*, are taken from vs, and yet your *Maiesties* coffers little the better therefore.

Our desire then is (most gracious Prince) to become your *Maiesties* whole subiectes, and your *Maiesty* may so make vs in the twinkling of your

your eye, or stampe of your foote, wherewith you are able to raise vp more armies, then euer Pompey the great could doe (from whom the metaphor is borrowed) in all his pompe and presumtious pride.

Vouchsafe then (DREAD SOVERAIGNE) to make vs as other your subjectes are of all professions, intire and absolute *English-men*; for nothing (by Gods holy assistance) can or euer shall deuide vs from our subjection and dutifull affection to your *Maiesty*, but death which is *ultima linea rerum*, the last period of all things: for all other deuisions wee renounce, from all other seruices we disclaime, but that only which is due to God in the supernaturall course of our saluation, which being gouerned by secret influences, and supernaturall concurrences of his grace, we allotte to God without diparagement to your *Maiesty*, assuring our selues that your *Maiesty* (so conuersant in all good writers, and perfect Theologie) is well assured, that there is no diuision so honourable for a Prince, as that which was attributed long since to *Cesar*, and nowe is not improperly applied to your *Maiestic*.

Iupiter in cælis Cesar regit omnia terris

Dimissum imperium cum Ioue Cesar habet.

The conclusion vvith an Apostrophe to his Maiestic.

Whiles this *Apologie* or *Petition* was a printing, there came to my hands the copie of a letter written by the late banished *Priests*, to the Lordes of his *Maiesties* most honourable priuie Councell, which for the coherence of the argument, I thought good to annexe hereunto.

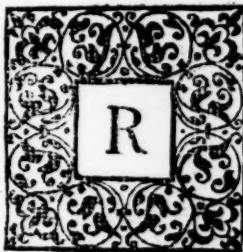




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THE COPPIE OF THE BANISHED PRIESTES LET- TER, TO THE LORDES OF HIS MAIESTIES MOST HONOVABLE priuy Councell.

TO THE RIGHT HONORABLE OVR
VERY GOOD LORDES, THE LORDES
OF HIS MAIESTIES MOST HONOV-
rable priuy Councell.



RIGHT HONOVABLE. *As we haue suffered for Christ his sake, and the profession of the true Catholike religion, (which he planted with his pretious blood) many yeares imprisonment, and deprivation of all worldly comfortes and commodities: so doe we with the like patience and humilitie endure this hard and heauy sentence of exile, which is a certaine kinde of civil death, or rather a languishing and continuall dying, especially to them that haue the honour and safety of their Prince and Country, in that recommendation,*

as we euer both haue had, and haue. Notwithstanding least it might be imputed vnto vs hereafter, that this banishment was rather an extraordinary fauour and grace, then an vnderferved punishment or penalty: we thought it our dutie to let your Honours vnderstand, that as we are content with patience and humilitie to suffer, and support whatsoeuer you should impose vpon vs for our Religion: so are we bound with all, to make protestation of our innocencie, according to that of S. Peter: Nemo vestrum patitur vt fur, aut latro, aut maledicus, aut alienorum appetitor: si autem vt Christianus, non erubescat, glorificet autem Deum in isto nomine. May it please your Lordships therefore to vnderstand, that the quality and condition of those that are comprehended vnder the selfe same sentence of banishment, is very different and considerabable, both in honour and conscience: among the which some there are that came voluntarily into prison, vpon a proclamation set out by your Lordships in the late Queenes dayes and name, with assurance of fauour vpon such their submission: some came neither voluntarily into the prison, nor into the Realme, & therefore not subiect to any censure: & all of them haue beene euer most faithfull seruantes

seruantes and affectionate well-willers of his Majesty, and haue to shewe vnder the grea teale of England his Majesties grations generall pardon, by which they are restored vnto the peace of his Majesty, and place of true subiectes: since which time they haue committed nothing against his Majesties quiet Crowne and dignity, as being euer since in captiuitie: and therefore in the rigour and extremities of those lawes (which in their best sence and nature were euer held, both extreame and rigorous) cannot be punished by any forme or course of lawe, with so suere a correction, as aqua & igne interdicti, to be deprived of the benefit of the common Ayre and Elementes of our most naturall and deare Country. Yet subeunce it is your Lordshippes pleasure we should be transported, we are content (in signe of obedience and conformity to that we see is your order) for this time to forbear the Realme for a while, and to absent our selues; reputing our selues notwithstanding, as men free from all danger or penalty of lawes; and neither by this fact of banishment, nor by any other act of our necessary retorne into our Country hereafter in worse estate, then your Lordships found vs in the prison, when your Lordshippes warrant came for the carrying vs out of the Realme. And so hoping your honours will conceiue of vs, as of men that haue the feare & grace of God before our eyes, and the sincere loue of our Prince & Country in our hartes, and dutifull reuerence and respect to your Lordshippes in all actions: we humbly beseech your honours, that if we happen for want of health, or other helpes necessary for our reliefe, to retorne hereafter into the Realme, this banishment may not any way aggravate our case, or make vs lesse capable of fauour and grace, then we were the xxj. of September when your Lordshippes order came to remoue vs from post to pillar, from prison to exile: & so desiring God to inspire your Lordshippes (vpon whose resolutions dependes the repose of the Realme, and the saluation or perdition of many thousand soules) with his holy grace and assistance in all your most graue and weightie determinations, in most humble and dutifull manner we take our leaue, from the Sea side this 24. of SEPTEMBER. 1604.

His Majesties true and loyall subiectes, and
your honours most humble seruantes,
The late banished Priestes.

